

# Leadership



## in a Religious Context

Volume 4, No. 5

June-July, 2000

|  |   |  |    |
|--|---|--|----|
| From the Chief of Chaplains              | 2 | Within the Chaplain Corps Family                       | 6  |
| Training Environment Enhancement         | 3 | Leadership in a Religious Context                      | 7  |
| Interview with the Chief<br>of Chaplains | 4 | Invitations: Change-of-Office<br>and Retirement Dinner | 12 |



## CHIEF OF CHAPLAINS

Office of the Chief of Naval Operations  
Washington, D.C. 20350-2000

In my first letter to you as Chief of Chaplains, introducing the 1997 Summer issue of *The Navy Chaplain*, I related that, "In each of us, the topic of spirituality may strike a different cord, but for us as chaplains, it is a common cord – a part of each of our faith traditions and the center of our identity... We are challenged to maintain our own spirituality and to nurture spiritual life among those to whom we minister."

It is fitting that this last letter introduces a TNC where that theme is again emphasized. Chaplain Judy Cadenhead recounts how one act of kindness by a chaplain during World War II had a far reaching effect into the future on her, her family, and institutional ministry. Chaplain Randy Cash examines our history of professional training. He reminds us of the continuing need to train chaplains to serve all Sea Services personnel. This valued history impacts us today with unprecedented innovations in the Naval Chaplains School.

These articles build upon the critical foundations of spirituality, professional development and new ministry paradigms throughout our careers as chaplains. They reflect the Corps' strategic objectives of providing appealing opportunities for spiritual growth, utilizing innovative technology and increasing training opportunities for professional growth.

As the date for my leaving active duty rapidly approaches, I cannot help looking back over the last three years with much satisfaction. I think we have accomplished many things and there is much for which we can be proud. The real satisfaction for me, however, comes from having had a superb staff and having led a Chaplain Corps full of dedicated, talented, innovative, caring chaplains. If I take pride in anything, it is in you!

It has often been said that we should concentrate on the journey perhaps more than upon the destination. To say that differently, if we concentrate too much on the destination, we may miss some of the joy of the journey. The wonderful thing about our ministry is that, by pointing to the things God says he has prepared for us, we are free to fully appreciate both the present and the promises. Keep passing on the good news and keep being the special people you are.

A. B. Wolderby, Jr.



Vol. 4, No. 5

The Navy Chaplain  
A Publication of the Chief of Chaplains  
United States Navy



June-July 2000

The Navy Chaplain is published bimonthly for the Chief of Chaplains by the Chaplain Resource Branch, 9591 Maryland Avenue, Norfolk, VA 23511-2993. The purpose of *The Navy Chaplain* is to enhance ministry by providing timely information to Active Duty, Reserve and Retired chaplains, Active and Reserve Religious Program Specialists, and Chaplain Candidate Program Officers. Submissions to *The Navy Chaplain* must arrive within 45 days of the next publication to be considered for use and should be on 3-1/2 " diskette in MSWord format. Pictures to accompany the articles are strongly encouraged.

## Training Environment Enhancement (TEE)

A History of Chaplain School Training

By CDR T. Randy Cash, CHC, USN

*I'm thankful that the good God created us all ignorant. I am glad that when we change His plans in this regard we have to do it at our own risk.* -Mark Twain

Mark Twain's humorous way of looking at change and the risks involved has an element of truth in it that is hard to overlook. The majority of us approach change with reservations. But with change comes new challenges, and yes, the possibility for growth and development.

### Background History

Since 1998 a great deal of change has taken place in Chaplain Corp training. The changes came about as the result of a Naval Training Requirements Review (NTRR) held in April 98 and a Training Plans Conference, in September 98. Out of these meetings came a new vision and direction for Chaplain Corps training. The school was tasked with the development of new courses and a four-track training program. Using basic Total Quality Management concepts, the school developed an operating philosophy based on six principles. (1) Everything we do will serve as a model to our students. (2) We will endeavor to make the Chaplains School a sacred place, a place of recreation, and inspiration. (3) All of our efforts, whether in training and education, relationship with the command, facilities, or military bearing, will show our pride in the Chaplain Corps and the Navy. (4) We commit ourselves to chaplains training chaplains. Submariners don't teach aviators how to fly. We can learn from one another, but we are committed to training our own. (5) Our goal is to create an environment that when our students, guests and visitors exit the building they say "wow". (6) Effective ministry in the Fleet, Fleet Marine Force, Coast Guard, and the Merchant Marine, begins here. The current program was built on these foundational principles.

To implement the program, a two-phased attack was developed. Phase one was course and curriculum development; phase two, Training Environment Enhancement (TEE). These two phases will be discussed later in the article.

A starting place for any discussion of training has to be an understanding of how training has evolved since 1775 and an appreciation of the contributions made by chaplains throughout the Corp's history. We are able to accomplish excellence in training today because of visionaries who weren't afraid to elevate the training and education of chaplains; visionaries who refused to accept mediocrity in preparing chaplains to serve God's people in the sea services.

These educators and trainers of the Corps saw the possibilities and the potential. Unfortunately, little is known about the early training of chaplains. Without central organization, and the process by which chaplains were appointed by individual commanders, the training that did take place happened when groups of chaplains gathered to tell sea stories or met by chance in some foreign port. Despite these limitations, chaplains such as Robert Thompson and George Jones, while primarily being responsible for the training of Midshipmen, steered a course of chaplain involvement in Navy training.

### Apprentice Training

Apprentice type training was the norm for Navy Chaplains for the first 167 years of Corps' history. World War I necessitated a more "formal" apprentice system and the practice of a chaplain training with an older chaplain at a large naval installation for several months was practiced until the Second World War. WWII brought remarkable change to the training of the Chaplain Corps.

### Chaplain School Established

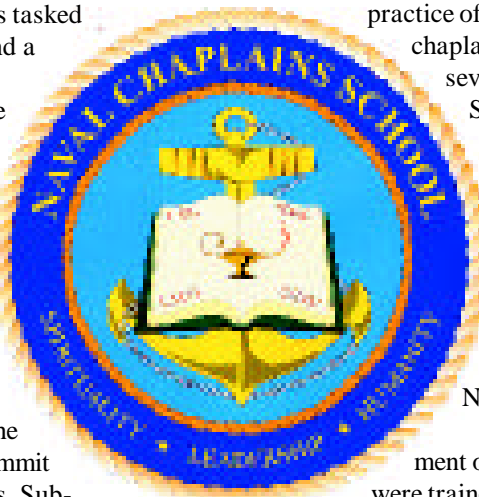
In February 1942 the decision was made to open a school for the indoctrination of Navy chaplains. The site chosen for the first Naval Chaplains School was the chapel complex at Naval Operating Base, Norfolk.

This was a logical site for the establishment of the school; chaplains prior to 1942 were trained informally in fleet concentration areas. The first students gathered in the new Protestant Chapel in March 1942, but the subsequent growth of the student body demanded more room. Building A-27 (the old Catholic Chapel) was renovated to be used as a Chaplains School building. Despite the renovation, classroom space was still a problem. One class of thirty students was sent to Fort Schuyler, New York where an indoctrination school for line officers was already established. The Fort Schuyler class convened on 1 May and graduated 12 June 1942. Frazier Hall, Norfolk, was built to connect the David Adams Memorial Chapel and Our Lady of Victory Chapel. It was completed in the summer of 1942, and on 6 August the Chaplains School moved into the new building. The new spaces afforded the school faculty the opportunity to convene three classes at the same time. On 8 October 1942, the name "The Chaplains' School" was made official by order of Admiral Randall Jacobs, Chief of Naval Personnel.

### Move To Williamsburg

On 29 January 1943, the Commandant of NOB, Norfolk

(continued on page 8)



## *Interview with the Chief of Chaplains*

RADMA. BYRON HOLDERBY, CHC, USN

AS INTERVIEWED BY LCDR WALTER EAST, CHC, USNR

*Chaplain A. Byron Holderby is the Chief of Chaplains. This interview was conducted in his office in Washington, DC, on 4 April 2000.*

**W.E.: Thank you for this interview. As you come to the close of your career, what is the most rewarding aspect of your service as a chaplain over the years?**

ADM.: I thank you for the opportunity to talk to you. I think, personally, the most rewarding aspect of military chaplaincy has been the opportunity for a very broad experience -- the opportunity not only to do ministry, but also to do ministry in so many different settings. We made it a point to go together as a family wherever we went. I think that was rewarding for us. We have been overseas, I've been at sea with the Navy, I've been deployed with the Marines, but in every case, it's always been something just a little different. At any rate, I think the Sailors and Marines have ministered to me as much as I've ministered to them. There's some wonderful people out there, people of faith, people who are laboring with all kinds of baggage, yet trying their best to improve themselves and to do a good job. And, if we're able to touch that process at all and to help them along, then I want to thank God for the opportunity to do that. We have some wonderful kinds of ministry. I think our hospital ministry is superb, what a way to touch lives. CREDO, I think is probably one of our best outreach kinds of ministry. All you have to do is go to one or two of those and realize that young men and women of today, Sailors, Marines, and Coast Guardsmen, coming from backgrounds that you and I probably wouldn't want to come from, carrying hurts, trying to overcome emotionally and psychologically deprived backgrounds and make a success of themselves, and doing a very good job. I've often said jokingly I've probably counseled more people in a week in the military than I did in a year in the parish. Maybe not to that extent, but over a career I've certainly had the opportunity to live and work with the people that I've ministered to and that has been a joyous experience.

**W.E.: That's an opportunity that not very many pastors in the civilian parish have, to get out in the workplace as much as we do as chaplains.**

ADM: That's right. We call ourselves an institutional ministry, and I guess that's part of what that means. Your work everyday is right alongside the people you're ministering to.

**W.E.: It sounds like Barbara and your children have also been part of the team and you've seen this as a family event. It's not just your adventure.**

ADM: I think it's been wonderful for them as well. My girls have been pretty well socially adjusted because of their broad experiences and their needing to be able to reach out and so forth, as well as change of duty stations and that sort of thing. Barbara's been my support and my helpmate all the way through.

**W.E.: How has the sea service ministry changed in the**

**thirty plus years that you've been serving as a Navy chaplain?**

ADM: Well, in many ways it remains the same: the ministry itself does, the message that we have to speak and to live, the ministry of hope is the same. But it reaches ears in different ways. When I started out, there was still a lot of emphasis on the preaching experience, the divine service experience, if you will, and gradually, I think that it has changed in that we had to live out the experience. And we've always done that, I think. In recent years we've become more aware of that because we are talking to a generation of people who say "Show me, don't just tell me". We need to be more acutely aware not only of the message that we have but how we ourselves live that message out. So, I think that's probably a change for the better. The opportunities today are greater than they've ever been. My gosh, with all the technological things that are available to us we probably have more tools at our fingertips than we've ever had before to do ministry.

**W.E.: That can be a challenge, too, to learn those tools and to use them.**

ADM: Yes, well, I can remember when I was chaplain of a squadron of ships, LSTs, and in those days we had, of course, the white uniform, service dress khakis, and the blue uniform. I would have to go from ship to ship with this huge bag of black shoes, brown shoes, white shoes and all the accoutrements and this huge recorder that I would try to use to play tapes on, when I could get the tapes. My, how all of that has changed today. We have gear small enough to put in your pocket practically to assist you in that sort of thing. Another thing that I think probably has never changed is the need for dedication with your group or command. The Fleet Religious Support Activity probably in its day was our attempt to cover more ships. It was very hard on chaplains and I'm not sure how effective it was because so often I never had a chance to become identified with the command. I think today, as always, ministry is a one-on-one affair.

**W.E.: So you see the command relationship as being very important for the integration of chaplains.**

ADM: I think it needs to be. The Sailors or the Marines in the company or the regiment want to see this person as "their chaplain" -- they come to that chaplain more readily. I think another wonderful change that has taken place is both the racial mixture of chaplains, and also the gender mixture of chaplains. I think it has strengthened us in so many ways. We are living out a Corps that is more reflective of the way that we say that life should be. I wish we could meet our quotas even better than we do, but certainly with the numbers that we have, both of our minority chaplains and women chaplains, there is a richness there that we never had before.

**W.E.: That's important, particularly with this younger generation that is very interested in diversity. That makes a statement to them. What do you consider as your most**

*(continued on page 5)*



**significant achievement as Chief of Chaplains?**

ADM: I guess the one that I came into the job thinking about, whether or not I had made that much of a change has been in the training world. I feel like in order for us to do the things that are expected of us, and to me, perhaps more is expected of chaplains than many other officers in the services. We're supposed to understand practically everybody's business, including our own. Not all of us read with the same speed as others and so for some of us it's harder work than for others. And for that reason I think training becomes essential. If we are going to ask people to be professionals and to be able to speak with some sort of authenticity in so many different areas, we simply have to give them the training. We are not where we need to be. I think we have made some progress along those lines. I can't say that I'm proud of it though I do feel a certain amount of pride in the sense that we are moving in that direction. But I'm grateful that I had the opportunity to affect things that way.

**W.E.: Do you and your family have a favorite tour out of your career that you remember with particular fondness?**

ADM: Oh my! Why don't you ask me if we had a favorite four or five tours? I think one that surprised us must have been around 1978 to 1980. Cardinal O'Connor, then Chief of Chaplains, called me in, had me fly to Washington, and said to me, "I just have one question for you." And I said, "Yes." He said, "How's your spiritual health?" I said, "Well, I think it's all right. I don't know exactly how to answer that, but I believe it's okay." And he said, "Fine, because I'm going to send you to a little place that's never had a chaplain before, and you're not going to have a whole lot of support there. So it's important that you have a strong family relationship and that your own spiritual welfare is intact." So he sent me to Brawdy Wales. We'd never had a chaplain there before. We had to find a building to meet in. The town where all the people lived was twelve miles from the base but the little chapel that we finally were able to locate was on the base. In an effort to make the Sunday School a little closer to the place where people were, we would use the enlisted man's club for our Sunday School. We had some wonderfully dedicated saints who would go there on Sunday mornings, pick up the beer cans, sweep up the cigarettes, air the place out and get it ready and then the children would come in for Sunday School. But it was probably one of the most enjoyable and challenging tours, in a small way. We were only 800 people, counting our families. We used marriage encounters to bring families closer together, and we used Toastmasters to help some of our single sailors to develop some confidence and be able to stand on their feet. We had the picnics and services outside whenever we could because it was so cold and damp there that in the summer, when we got a

pretty day, we went outside and had the services there. It was just a wonderful tour, and I guess that would go down as our favorite, but we've had so many good ones.

**W.E.: It sounds like you've been blessed.**

ADM: I've been very much blessed.

**W.E.: What are the greatest challenges to the Corps?**

ADM: Well, I think somehow or another, we are going to have to find our way back to some sort of ability to get along with each other better than we do, to return to some sort of civility among ourselves, to stop using our own individual denominational oppositions to oppress someone else who is not of the same thinking. We've got to find a way to work in a pluralistic world and to respect and to care for one another. We've got to find a way to get away from competing with each other. We all know that each of us wants to be promoted, but it doesn't mean we have to make it a competition. We just all do the ministry the best that we know how and I think that God

takes care of the rest. The system is going to tell us that every single person is not going to be promoted. But I think we know that going in. So if the system does not reward us, I don't think that means that we have to strike out at the system. In fact, I think it means that we have to look and see if God has something else in mind. It's not a perfect system. I wouldn't even want to begin to justify the system but it's the system that we work in and we know it's there when we come into it. So, I think all of that is a tremendous challenge for us. And I guess that we are going to have to get past some of the challenges that are going on right now and perhaps

come out stronger on the other side and maybe move in that direction.

**W.E.: If you were able to sit down with a coke or a cup of coffee with a lieutenant chaplain in the field, what would you say for encouragement or advice?**

ADM: Well, I would say first of all, that their presence out there is a blessing to so many people, and they need to understand that. It's also important to realize their own self-worth and that God is obviously placing them there to touch a lot of lives. I would tell them to enjoy what they do, and to have fun doing what they are doing and the rest of it will take care of itself. If they just go out there and do the very best they can with ministry, enjoy it, and love the people, I believe the rest will fall in line. I think the emphasis is on ministry and if we keep our emphasis there, if we keep our focus, then our careers will be very fulfilling. You know it's very hard for me. I've been fortunate enough to have made all of the promotions that were available to me. It's hard for me to say to someone, "Don't worry about your career." I know there are many considerations but I think that we would be miserable if our whole career is predicated on getting promoted. I think in order for it to be



*Chaplains Holderby and East at the Senior Leadership Conference 2000 in Dallas*

*(continued on page 10)*

## Within the Chaplain Corps Family



### IN MEMORIAM

**CAPT Eli Hoke Campbell, CHC, USN (Ret)**, survived by his wife, Anna Fay, 716 Willbrook Circle, Sneeds Ferry, NC 28460.

**CDR Joseph J. Buzek, CHC, USN (Ret)**, Samuel J. Saporito, Trustee, 1915 Belford Court, Maitland, FL 32751.

**CDR Dennis Charles Kinlaw, CHC, USN (Ret)**, survived by his wife, Stella, 255 College Cross, Norfolk, VA 23510.

**LCDR Richard "Dick" Michael Lyons, CHC, USN (Ret)**, in San Diego.

**LCDR Reuben E. Sorensen, CHC, USNR (Ret)**, survived by his wife, Janice, 1227-2nd Avenue North, Seattle, WA 98109.

**RP1 Rosemary Van Epps, USN (Ret)**, survived by her husband, Peter, c/o Haverlock, 3623 SE 9th Street, Portland, OR 97202.

**LCDR Tim Wakefield, CHC, USNR (Ret)**, survived by his wife, Kathy, San Diego, CA.

**Charles J. White**, father of Lcdr Dale C. White, CHC, USN, USS CARL VINSON (CVN-70), FPO AP 96629-2840.

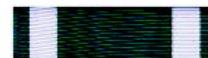
### ACHIEVEMENTS

#### Defense Superior Service Medal



**CAPT Arnold E. Resnicoff, CHC, USN**  
HQ USEUCOM

#### Navy/Marine Corps Commendation Medal



**CDR Bennie L. Kingwood, CHC, USNR**  
Navy Region, Mid-Atlantic

**LCDR Michael W. Hamilton, CHC, USN**  
MCCDC, Quantico

**LT Robert B. Lancia, CHC, USNR**  
Canadian Maritime Forces Atlantic

**RPC Charles R. Ramsey(SW), USN**  
MARFORPAC, Hawaii

#### Coast Guard Commendation Medal



**LT Alan L. Andraeas, CHC, USNR**  
Support Center Elizabeth City

## *Leadership in a Religious Context*

BY CAPT JULIA T. CADENHEAD, CHC, USN

### *World War II in North Africa*

A young corporal got the word a childhood buddy was bivouacked in a camp nearby. They'd not seen each other since leaving home for boot camp. A driver in the 5th Army 22nd Car Company assigned to the Navy, the corporal was desperate to find a way to get to the nearby camp. He checked the travel postings. The only trip scheduled to the camp was on Sunday. The Roman Catholic chaplain was due to celebrate Mass there. The corporal managed to find the chaplain. They spoke briefly and the corporal volunteered to be his driver that Sunday.

"You're not Catholic are you, corporal?" the chaplain asked.

"No, sir, I'm not," was the reply.

"We generally use drivers who are Catholic so they can attend the Mass while getting us to the camps," the chaplain noted.

"Sir, I've got a buddy out at that camp I haven't seen since I joined the Army. I don't have any other way of getting out there. We're both thousands of miles from home and he's so close by. I'd just like the chance to see him," the corporal explained. "But I can understand your reasoning." And, he did. But, he thought, there must be some way to get to that camp. The young corporal continued to check the trip tickets during the days that followed.

When the weekend duty roster was finally posted, the young corporal's name was listed by the priest's as the driver for Sunday Mass.

"Daddy, did you get to see your buddy?" I asked. "Yes, honey," my Dad said, "The chaplain asked for me to be his driver. When we got to the camp he told me I was on my own for a while. He wouldn't be needing me for the next hour."

Animated by the question, memories flowed and my father recounted how he'd found first the company, then the tent, and finally, spotted his buddy coming out of a latrine! "The best hour I spent that whole year," he chirped. Perhaps most significant to this event is the fact that this was not a story told only once. Over the years, when we kids were

bored, or trapped inside by the weather, or with relatives at a reunion – usually when others were remembering the good, bad old days, this among other war stories made the agenda.

My choice to serve in military ministry is not a random one. Oddly enough, not until recently have I connected that story with my career. But now, I can look back and see how it certainly made an impression. My father died this past year. Beyond the obvious reasons for remembering this story, it demonstrates an aspect of leadership that I believe is embedded in character formation.

The authority paradigm of leadership is an absolute in the military structure. However, it flourishes in a democratic society when buoyed by other, inherently spiritual paradigms of leading others. I choose these three.

### **There is no substitute for human kindness.**

From what we know of the ravages of war, kindness takes on a surreal element. We grin at the mascot dog in the black and white WWII movies that the television stations air

over Memorial Day weekend. We boomers who remember the 1960s are still moved by such photos as a muddy street with a tiny yellow flower pushing up through the grime – make love not war.

In the paradox of war and peace, kindness offers sanity, civility where none exists otherwise. What might seem trite at any other time becomes extraordinary. Genuine gratitude gets created out of paradox. It

becomes gratitude that is not obligation, nor debt, nor even duty. Who better to display it than a chaplain? Those who bemoan the kindly chaplain figure from the MASH television series may just have missed the subtleties of spiritual leadership that a kindly manner represents.

### **Timing is everything.**

Heroes get made because of timing. Though they may not see themselves as such, they are leaders-in-a-moment. They may act based upon training or instinct. The decision

*(continued on page 9)*



*TEE (con't. from page 3)*

order recommended to the CNO that the Chaplains School be moved to the College of William and Mary at Williamsburg, VA. The main reason lay in the fact that the school was averaging 200 students per month. The space available for quarters and classrooms was inadequate for the numbers of chaplains needed for active duty. The school moved to Williamsburg on 17 March 1943, and, with brief but colorful ceremonies, it was commissioned on 24 March. Chaplains used Old Dominion and Monroe Halls for dormitories, the second deck of Marshall-Wythe Hall, and the lecture room in Washington Hall for classrooms.

The Chaplain School trained a total of 2,775 chaplains for operational duty between 1942 and 1945. It should also be noted that more than 414 specialists (W) (chaplains' assistants) were trained with the chaplains during the war years. The decommissioning of the Chaplains' School took place the morning of 15 November 1945. The last official act was the retiring of the ensign, which was lowered in the presence of the 17 remaining members of ship's company.



Marshall-Wythe Hall was later renamed James Blair Hall. A plaque commemorating the Chaplains School sojourn in Williamsburg can still be found in the foyer of the building.

During the interim period from the decommissioning of the Chaplains school in 1945 to July 1949 all new chaplains were again sent to various senior chaplains for a period of indoctrination. Then from October 1949 until March 1951 newly commissioned chaplains were indoctrinated in the office of the Chief of Chaplains, Washington, D.C.

#### **Newport**

In February 1951, after the outbreak of Korean hostilities, an increased requirement for military chaplains once again dictated the need for an indoctrination course for newly commissioned chaplains. The school was reestablished at Naval Training Station, Newport, Rhode Island, as a component of the General Line School. In October 1952, a number of schools at Newport were consolidated under the United States Naval Schools Command. The Chaplains Unit,

U.S. Naval School, General Line, was renamed the U.S. Naval School, Officer Indoctrination, Chaplains. The school was deactivated November 1955. By then, most agreed that newly commissioned chaplains needed formal indoctrination in war or peacetime. The Chaplains School reopened in July 1956. The school became a part of the Naval Officer Training Center on 15 July 1971. The training command became Naval Education and Training Center, Newport, 1 July 1974.

#### **Building 114**

For more than 28 years the Naval Chaplains School resided in Building 117. Building 117 was located on Narragansett Bay across from the quarterdeck of the Surface Warfare Officers School. A plaque outside of Fitzgerald Hall marks the location of the old school. A dedication ceremony relocating the Chaplains School in Building 114 (114 Porter Road) was held 13 November 1978. Inaugural remarks by the Chief of Chaplains, Rear Admiral John J. O'Connor, highlighted this historic occasion.

#### **Advanced Training**

Focusing on an ever-evolving Naval Service and new professional requirements, the School implemented training for supervisory chaplains. Beginning in 1968, a select group of mid-grade and senior-grade chaplains were introduced to a four week Advanced Course. In 1969, the course curriculum was expanded to twenty-two weeks. By 1971, the course was expanded to thirty-nine weeks with a new curriculum based on military requirements for religious ministries. The Advanced Course ran from 1971 until 1994 when it was replaced by a six-week Supervisory Course. This course ran from 1994 until 1998. The school created an Advanced Reserve Course in 1974. It was replaced by a two-week Reserve Supervisory Course in 1995. The Chief of Chaplains ordered that the school reflect the total force orientation of the sea services in 1998. As a result, the Reserve Supervisory Course was canceled in 1999 and all Chaplain School courses were opened to reservists. Advanced training exists today as a result of the vision, skill, and energy of Chaplains James W. Kelly and Edward J. Hemphill.

#### **Training Revolution**

1998 marked a watershed in the history of Chaplain Corps training and education. At the initiative of the Chief of Chaplains, A. Byron Holderby, training for chaplains was dramatically enhanced and restructured. A four-track training plan was adopted and seven new courses developed between 1998 and 2000.

Basic training was expanded to eleven weeks. The three new courses added to the curriculum were the Amphibious/Expeditionary Course (AMEX); Tools Empowerment and Ministry Skills Course (TEAMS) and Operational Program of Instruction and Education (OPIE). AMEX prepares chaplains to serve in expeditionary environments with USN or USMC units. TEAMS provides practical tools that enable chaplains to respond immediately to the needs of commands.

*(continued on page 11)*



*Leadership (Con't from page 7)*

to act may be thrust upon them or they may simply find momentary courage to respond. Either way, for the moment they rise to the forefront of human experience when it is needed. At a particular moment in time they take the lead. This kind of leadership is not necessarily one associated with the more charismatic attributes. Heroes are not always blowing up machine gun nests. Sometimes they make the simple choice of selecting the right duty driver.

The scriptures speak of the “fullness of time” as being God’s time. In our weaker moments I think we spiritual leaders want our glory sent through a “hot wash up,” degaussed, and fed through an information brief. Leadership involves a lot less risk that way! We have a great deal more control of the after effects, too! You may know this as “damage control” or “unintended consequences.” These necessary leadership paradigms do not always make it possible for spirituality to flourish. Yet, we dare not forge a leadership style without them. It is knowing when to use them that makes all the difference.

**Be who you say you are.**

The essence of institutional grace involves authentic behavior. Our community often refers to the chaplain’s “prior service” as being value-added to military chaplaincy. I submit we might tweak that paradigm to reflect the more urgent requirement that chaplains come aboard with “prior spirituality.”

Could the priest have possibly known the impact of that one particular Sunday Mass so many, many years ago would have a lasting effect on future celebrations? No, but he exercised leadership in a moment of spiritual clarity. His

choice of the young corporal as driver was not forced, not demeaning, but respectful of the *deeper mystery* shared by us all. His decision authenticated the wide horizons God inserts into the battlefield. One soldier did not attend Mass that Sunday. One soldier gained a lifelong memory passed on to another generation.

Spirituality gives leadership decisions a timeless quality in that it comes to the forefront of human experience when it is needed. Spirituality enables leaders to invoke the possibility of a trans-generational future that cannot even be imagined at the time.

How do I know this? An e-mail message popped up on my screen a few months back. One of the command’s system analysts was inquiring on behalf of a family member. A young nephew just completing his second year of college had long struggled with a sense of call into the priesthood. His father had been retired Navy. Military chaplaincy now seemed a logical option to the youngster. The analyst asked for guidance on how to help her young nephew along. Would you care to guess how long it took me to find Catholic Chaplain Mike Parisi’s phone number at the recruiting office?

Oh my beloved father — whom I love so dearly — we have come full circle. You and your story have led me, again, into the fullness of time. So be it.

*CAPT Julia T. Cadenhead  
is the Major Claimant Staff  
Chaplain, Chief of Naval  
Education and Training*

*Achievements (Con't from page 6)***Navy/Marine Corps Achievement Medal**

*RP1 Shannon T. Fisher, USN*  
3D Marine Air Wing

*RP1(SW) Edward L. Snyder, USN*  
Sixth Fleet

*RP1 John R. Thompson, USNR*  
BUMED

*RP2(FMF) Robert C. Gill, USN*  
MCCDC, Quantico

*RP2 Joseph Handibode, USN*  
USS THEODORE ROOSEVELT (CVN-71)

*RP2(SW) Eddie Williams, USN*  
USS AUSTIN (LPD-4)

**Enlisted Surface Warfare Specialist**

*RP2(SW) Eddie Williams, USN*  
USS AUSTIN (LPD-4)

**Sailor of the Year**

*RP1(FMF) Christine Giampa, USN*  
SUBGRUTWO Groton

*Holderby Interview (Con't from page 5)*

rewarding, both for us personally as chaplains and for the people we minister to, that the highest reward that we can have is the opportunity to touch lives in ways that are opened up for us to do. We need to keep our minds and our eyes there.

**W.E.: Keep our priorities where they should be.**

ADM: I think so.

**W.E.: One last question. What are your plans after retirement? I know they have to involve a golf course somewhere.**

ADM: Well, you know, a lot of people make a big "to do" about my golf game. And I've never done anything to discourage it. I don't play golf nearly as much as people think I do, but I do enjoy it. Yes, it will certainly include that. I hope to do something part-time. I'm not going to go into full-time ministry. I'm an old guy, you know, I'll reach 65 in another week.

**W.E.: Happy Birthday.**

ADM: Thank you. Barbara and I are going to go down to North Carolina. We are going to build a home down there, and I'm going to make myself available. I just went to the transition seminar and they said "retire" is a bad word. "Transition" is the word. "Retired" sort of indicates that you're going to stop doing anything and I'm certainly not going to do that.

**W.E.: So you're in transition?**

ADM: I'm in transition and I suspect that God will guide me or show me what it is that I really will be doing. I look forward to that. You leave with a certain amount of nostalgia. I owe an awful lot to the United States Navy. It has been my security blanket, I guess, in many ways for the last 33 years. The Navy has given me so many challenges and opportunities that I could never stop talking about all of them. At the same time, I realize as I look around the Chaplain Corps that there is tremendous talent out there, ready to take over and do what it's gonna do. Chaplain Black is more than ready to take over the reins. So, I leave the Corps with a great deal of gratitude and also confident that great things are in store for it.

**W.E.: You've come a long way from a young man growing up in the Granby area of Norfolk.**

ADM: Yes, it's been a long time.

**W.E.: I'm sure I speak on behalf of all the chaplains who served with you in the sea services that we wish you and your family God's blessings and fair winds and following seas.**

ADM: Thank you. I appreciate that.

**W.E.: Thank You, sir.**



*Chaplain East is Command Chaplain at the U.S. Coast Guard RTC in Yorktown, VA*

## R.S.V.P CARD

~~~

### FAREWELL DINNER in honor of

**RADM A. Byron Holderby, Jr.**

*Chief of Chaplains  
17 August 2000*

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(Names)

*will be in attendance*

~~~

*Please Choose Entree Selection:*

*Chicken Picatta* \_\_\_\_\_

*Filet of Salmon* \_\_\_\_\_

*Marinated & Grilled*

*Vegetable Kabobs* \_\_\_\_\_

~~~

*Please enclose a cheque  
for the total amount due,  
payable to the*

**Chief of Chaplains Retirement Fund.**

**\$40.00 per person.**

**(Cheque required for reservation)**

~~~

*Send cheque with this form to:*

**Chief of Chaplains Office**

**Attn: YN1 Debra Crubaugh**

**2 Navy Annex**

**Washington, DC 20370-0400**

## TEE (con't from page 8)

Chaplains are also certified in critical areas such as PREP, Character-First ethics program, Prepare-Enrich, and Critical Incident Stress Management. OPIE is the Chaplain School's way of finding out whether basic training has empowered its students to be effective chaplains, and provide follow-on training in the field environment.

In advanced and senior training, three new courses were developed and implemented. The Advanced Officer Leadership Training Course (AOLTC), a part of the CNO-mandated Leadership Training Continuum, was added to advanced training along with the Staff and Leadership Course, which prepares mid-career chaplains for leadership, management, and supervisory positions. Senior training added the Strategic Leadership and Ministry Course (SLAM) which is designed to prepare senior chaplains (captains and captain selects) to serve in leadership positions on large staffs.

## TEE

The base library occupied the main deck of Building 114 until officially closed in 1998. The School initiated plans to renovate the vacated space for sorely needed leadership laboratories, a computer laboratory and administrative spaces. Renovation of Building 114 (to house the new O'Callahan/Rentz Spiritual Leadership Center) began in May 1999. Work was completed in December 1999 and spaces were first utilized in January 2000. Basic Course Class 00010 and Staff and Leadership Class 00010 were the first classes to occupy these new laboratories. Along with the opening of the O'Callahan/Rentz Spiritual Leadership Center, the school received an extensive face-lift. A program of Training Environment Enhancement (TEE) was developed. Included among the initiatives were:

- /// Historical training aides
- /// New Computer Laboratory
- /// Wardroom
- /// Chaplains School library
- /// Conference Center
- /// Worship Laboratories renovation
- /// Increased budget support
- /// Audio-visual equipment upgrade
- /// Administrative space renovation
- /// New Chaplain School seal
- /// Dedication and naming of the school and spaces.

The training aides project will highlight the achievements of chaplains throughout our history. Included in the project are the sixteen Navy Chaplains killed in action, ships named after chaplains, notable quotes, directors of the Chaplain School, Chiefs of Chaplains, historical artifacts and naval pictures and paintings.

The building, various spaces, leadership laboratories, worship laboratories, conference rooms, and library are being named and listed as following:

**Building 114** - The current building will be named after Robert R. Brett, the last chaplain to be killed in action in

at Khe Sahn, Vietnam in 1968. The School will be formally dedicated as Brett Hall 8 August 2000.

**Spiritual Leadership Center** - Joseph T. O'Callahan/George S. Rentz. Chaplain O'Callahan was the first chaplain in any of the armed services to receive the Medal of Honor. Chaplain Rentz was a Navy Cross winner and was killed in action during WW II.

**Computer Laboratory** - RADM Grace Hopper, mathematician / pioneer in data processing was a legendary figure in the Navy among the computer science community.

**Library** - William Balch, the first chaplain to receive a commission.

**School Conference Room** - James Parham, the first African-American O6 in the U.S. Navy and a model of servant-leadership that all chaplains should emulate.

**Leadership Laboratories** - John H. Craven, served with Marines in four campaigns in WW II and three in Korea. Received two Bronze Stars. Clinton A. Neyman, first Director of the Naval Chaplains School. John J. Brady/James D. McNair were WWI Navy Cross winners while serving with the USMC and were Officers in Charge of the Naval Academy Prep School in Newport.

**Conference Center** - Lance Corporal Alexander Chin, USMC. LCPL Chin was Chaplain Brett's chaplains assistant, killed with Brett in the battle of Khe Sanh in 1968.

**Worship Laboratories** - John L. Lenhart, first chaplain killed in action. Vincent R. Capodanno, Medal of Honor winner, killed in action in Vietnam. Bertram Korn was the first Jewish chaplain of any branch of the military to be promoted to flag rank.

Jonathan Edwards once said, "Of all kinds of knowledge that we can ever obtain, the knowledge of God and the knowledge of ourselves are the most important." (Freedom of Will, 1754). The initiatives taken by the Chaplains School have been to further the two causes mentioned by Jonathan Edwards. Knowing our history and tradition instills in us a sense of pride and heritage. By staying in touch with the rich legacy of our past, we are better empowered to serve the men and women of the sea services and further the cause of the knowledge of God.

The United States Navy and the Chaplain Corps are indebted to chaplains of vision. Throughout the centuries, their contributions to the spiritual, emotional, and physical welfare of all sea service personnel serve as a lasting tribute, providing for the spiritual care of God's people and adding to the development of the whole person.

*Chaplain Cash is Deputy Director of the Naval Chaplains School, Naval Education Training Command, Newport, RI*





*The Vice Chief of Naval Operations  
requests the pleasure of your company at the  
Change of Office Ceremony at which  
Rear Admiral Byron Holderby, Chaplain Corps, United States Navy  
will be relieved by  
Rear Admiral Barry Black, Chaplain Corps, United States Navy  
on Friday, the eighteenth of August at ten o'clock  
Admiral Leutze Park, Washington Navy Yard*

**R.S.V.P.**  
**703-614-4327**

**Military: Summer White**  
**Civilian: Informal**



*The Chief of Chaplains and Mrs. Holderby  
request the honor of your company  
at a farewell dinner  
from half past six until eleven o'clock  
on Thursday, the seventeenth of August  
Sheraton Crystal City  
1800 Jefferson Davis Highway  
Arlington, Virginia*

**R.S.V.P. By 7 August**  
**(Card on Page 10)**

**Military: Dinner Dress White**  
**Civilian: Formal**

# The Navy Chaplain

Department of the Navy  
Chaplain Resource Branch  
9591 Maryland Avenue  
Norfolk, VA 23511-2993

Phone: 757-444-7665  
DSN: 564-7665  
Fax: 757-445-1006  
crb@crb.chaplain.navy.mil

